

occasionally calling upon this god by different names. On the same evening, different parties of *sūnyasēēs* hold conversations respecting *Shivū* in verse.

On the following day, in the afternoon, the ceremony called *Chūrūkū*, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs: they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to *Shivū*, when two pigeons are let loose, or slain. In other parts, i. e. in the neighbourhood of Calcutta, the worship of *Shivū* is performed at his temple; after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin: the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more: I have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapt round the body under-

neath the hooks, lest the flesh should tear, and the wretch fall, and be dashed to pieces; but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smook while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. I have heard of a person's having a monkey's collar run into his hinder parts\*, in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions these sūnyasēes have hooks run through their thighs as well as backs. About the year 1800 five women swung in this manner, with hooks through their backs and thighs, at Kidūrpoorū near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidūrpoorū, while whirling round with great rapidity; and, falling on a poor woman who was selling parched rice, killed her on the spot: the man died the next day. At a village near Būjbūj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a bramhūn assured me, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sūnyasēe is

\* At Kidūrpoorū.

laid before the temple of Shivū as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies, after which the (supposed) dead sūnyasēē arises, when they dance around him, proclaiming the name of Shivū.

The next morning the sūnyasēēs go to Shivū's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.

Each day of the festival the sūnyasēēs worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating mūntrūs.

These horrid ceremonies are said to derive their origin from a king named Vanū, whose history is related in the Mūhabharūtū. This work says, that Vanū, in the month Choitrū, instituted these rites, and inflicted a number of the cruelties here detailed on his own body, viz. he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Shivū, who surrounded his palace with a wall of fire, and promised to appear whenever he should stand in need of his assistance. Those who perform these ceremonies at present, expect that Shivū will bestow upon them some blessing either in this life or in the next.

Doorga is the wife of Shivū. This goddess is known under other names, as Bhūgūvūtēē, Sūtēē, Parvūtēē, &c. In one age Shivū was married to Sūtēē, the daughter of

king Dūkshū; and in another to the same goddess under the name of Parvūtēē, the daughter of the mountain Himalūyū; hence she is the mountain-goddess.

When Doorgā was performing religious austerities to obtain Shivū in marriage, the latter was so moved that he appeared to her, and enquired why she was thus employed? She was ashamed to assign the reason, but her attendants replied for her. He, in jest, reproved her, observing that people performed religious austerities to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Shivū) had neither father nor mother;—or a rich person, but he had not a garment to wear;—or a handsome person, but he had three eyes.

When Shivū was about to be married to Parvūtēē, her mother and the neighbours treated the god in a very scurrilous manner: the neighbours cried out, “Ah! ah! ah! This image of gold, this most beautiful damsel, the greatest beauty in the three worlds, to be given in marriage to such a fellow—an old fellow with three eyes; without teeth; clothed in a tyger’s skin; covered with ashes; incircled with snakes; wearing a necklace of human bones; with a human skull in his hand; with a filthy jūta (viz. a bunch of hair like a turban) twisted round his head; who chews intoxicating drugs; has inflamed eyes; rides naked on a bull, and wanders about like a madman. Ah! they have thrown this beautiful daughter into the river<sup>b</sup>!”—In this

<sup>b</sup> In allusion to the throwing of dead bodies into the river. This resembles the surprise said to have been excited by the marriage of Venus to the filthy and deformed Vulcan. Another very singular coincidence betwixt the European idolatry and that of the Hindoos is furnished by the story of Vulcan and Minerva, and that respecting Shivū and Mohinēē as given in the Markūdēyū pooranū; but which I have suppressed on account of its offensive nature.



manner the neighbours exclaimed against the marriage, till Narūdū, who had excited the disturbance, interfered, and the wedding was concluded.

A number of stories are related in some of the Hindoo books of an inferior order, respecting the quarrels of Shivū and Parvūtēē, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno. Other stories are told of Shivu's descending to the earth in the form of a mendicant, for the preservation of some one in distress; to perform religious austerities, &c.

Shivū is said, in the pooranūs, to have destroyed Kūndūrpū (Cupid), for interrupting him in his devotions, previous to his union with Doorga. We find, however, the god of love restored to existence, after a lapse of ages, under the name of Prūdyoomū, when he again obtained his wife Rūtēē. After his marriage with the mountain-goddess, Shivū on a certain occasion offended his father-in-law, king Dūkshū, by refusing to bow to him as he entered the circle in which the king was sitting. To be revenged, Dūkshū refused to invite Shivū to a sacrifice which he was about to perform. Sūtēē, the king's daughter, however, was resolved to go, though uninvited and forbidden by her husband. On her arrival Dūkshū poured a torrent of abuse on Shivū, which affected Sūtēē so much that she died\*. When Shivū heard of the loss of his beloved wife, he created a monstrous giant, whom he commanded to go and destroy Dūkshū, and put an end to his sacrifice. He speedily accomplished this work, by cutting off the head of the king, and dispersing all the guests. The gods, in compassion to Dūkshū, placed on

\* In reference to this mark of strong attachment, a Hindoo widow burning with her husband on the funeral pile is called Sūtēē.

his decapitated body the head of a goat, and restored him to his family and kingdom.

This god has a thousand names, among which are the following: Shivũ, or, the benefactor., Mũheshwũrũ, the great god<sup>d</sup>. Eeshwũrũ, the glorious god. Chũndrũshė-kũrũ, he whose forehead is adorned with a half-moon. Bhũũtėshũ, he who is lord of the bhũũtũs<sup>e</sup>. Mrirũ, he who purifies. Mrityoonjũyũ, he who conquers death. Kritti-vasa, he who wears a skin. Oogrũ, the furious. Shrėė-kũntũ, he whose throat is beautiful<sup>f</sup>. Kũpalũbhrit, he whose alms' dish is a skull<sup>g</sup>. Smũrũ-hũrũ, the destroyer of the god of love. Tripoorantũkũ, he who destroyed Tripoo-

<sup>d</sup> The pũndits give proofs from the shastrũs, in which Shivũ is acknowledged to be the greatest of the gods, or Mũha-dėvũ: from mũha, great, and dėvũ, god.

<sup>e</sup> Bhũũtũs are beings partly in human shape, though some of them have the faces of horses, others of camels, others of monkeys, &c. Some have the bodies of horses, and the faces of men. Some have one leg, and some two. Some have only one ear, and others only one eye. Shivũ is attended by a number of these bhũũtũs, as Bacchus had a body of guards consisting of drunken satyrs, demons, nymphs, &c.

<sup>f</sup> After Shivũ, to preserve the earth from destruction, had drank the poison which arose out of the sea, when the gods churned it to obtain the water of immortality, he fell into a swoon, and appeared to be at the point of death. All the gods were exceedingly alarmed; the ĩsoorũs were filled with triumph, under the expectation that one of the gods (even Shivũ himself) was about to expire. The gods addressed Doorga, who took Shivũ in her arm, and began to repeat certain incantations to destroy the effects of the poison: Shivũ revived. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Shivũ; it left a blue mark on his throat; and hence one of his names is Nėėlũ-kũntũ, the blue-throated.

<sup>g</sup> This is Brũmha's skull. Shivũ in a quarrel cut off one of Brũmha's five heads, and made an alms' dish of it. Brũmha and other gods, in the character of mendicants, are represented with an earthen pot in the hand which contains their food. This pot is called a kũmũn-dũloo.

rū, an ūsoorū. Gūnga-dhūrū, he who caught the goddess Gūnga in his hair<sup>b</sup>. Vrishū-dwūjū, he whose standard is a bull<sup>c</sup>. Shōōlēē, he who wields the trident<sup>k</sup>. St'hanoo, the everlasting. Shūrvū, he who is every thing. Girēēshū, lord of the hills, he who dwells on the hills.

The following account of the heaven of Shivū is translated from the work called Krityū-tūtwū. This heaven, which is situated on mount Koilasū, and called Shivūpoorū, is ornamented with many kinds of gems and precious things, as pearls, coral, gold, silver, &c.—Here reside gods, danū-vūs<sup>l</sup>, gūndhūrvūs<sup>m</sup>, ūpsūrūs<sup>n</sup>, siddhūs<sup>o</sup>, charūnūs<sup>p</sup>, brūmhūrshēes<sup>q</sup>, dévūrshēes<sup>r</sup>, and mūhūrshēes<sup>s</sup>; also other sages, as Sūnatūnū, Sūnūtkoomarū, Sūnūndū, ūgūstyū, ūngira, Poolūstyū, Poolūhū, Chitrū, Angirūsū, Goutūmū, Bhrigoo, Pūrashūrū, Bhūrūdwayū, Mrikūndū, Markūndéyū, Shoonūshéphū, Ūshtavūkrū, Dhomyū, Valmēēkee, Vūshisht'hū, Doorvasa, &c. These persons constantly perform the worship of Shivū and Doorga, and the ūpsūrūs are continually employed in singing, dancing, and other festivities.—The flowers of every season are always in bloom here: among which are, the yōōthēē<sup>t</sup>, jatēē<sup>u</sup>, mūllika<sup>x</sup>, malūtēē<sup>y</sup>, dorū<sup>z</sup>, tūgūrū<sup>a</sup>, kūrūvēērū<sup>b</sup>, kūlharū<sup>c</sup>, kūrnikarū<sup>d</sup>, kēshūrū<sup>e</sup>,

<sup>b</sup> In Gūnga's descent from heaven, Shivū caught her in the bunch of hair tied at the back of his head.

<sup>c</sup> Shivū's conduct, on the day of his marriage with Parvūtēē, puts us in mind of Priapus. The Indian god rode through Kamū-rōōpū on a bull, naked, with the bride on his knee.

<sup>k</sup> Here Shivū appears with Neptune's sceptre, though I cannot find that he resembles the watery god in any thing else.

<sup>l</sup> A particular kind of giants. <sup>m</sup> The heavenly choiristers. <sup>n</sup> Dancers and courtezans. <sup>o</sup> Gods who act as servants to some of the other gods.

Sacred sages. Divine sages. <sup>p</sup> Great sages. <sup>q</sup> *Jasminum auriculatum*. <sup>r</sup> *J. grandiflorum*. <sup>s</sup> *J. zambae*. <sup>t</sup> *Gatnera racemosa*. <sup>u</sup> Unknown. <sup>x</sup> *Tabernaemontana coronaria*. <sup>y</sup> *Nerium odorum*. <sup>z</sup> *Nymphaea cyanea*. <sup>a</sup> *Pterospermum acerifolium*. <sup>b</sup> *Mimusops elengi*.

poonnagū<sup>d</sup>, drona<sup>e</sup>, gūndhūrajū<sup>f</sup>, shéphalika<sup>g</sup>, chūmpū-kū<sup>h</sup>, bhōōmee-chūmpūkū<sup>i</sup>, nagū-késhūrū<sup>k</sup>, moochūkoondū<sup>l</sup>, kanchūnū<sup>m</sup>, pioolee<sup>n</sup>, jhintēē<sup>o</sup>, nēēlū-jhintēē<sup>p</sup>, rūktū-jhintēē<sup>q</sup>, kūdūmbū<sup>r</sup>, rūjūnēēgūndhū<sup>s</sup>, tūrku<sup>t</sup>, tūroolūta<sup>u</sup>, parijatū<sup>x</sup>, &c. &c. Cool, odoriferous, and gentle winds always blow on these flowers, and diffuse their fragrance all over the mountain. The shade produced by the parijatū tree is very cooling. This mountain also produces the following trees and fruits: shala<sup>y</sup>, talū<sup>z</sup>, tūmalū<sup>a</sup>, hintalū<sup>b</sup>, kūrjōōrū<sup>c</sup>, amrū<sup>d</sup>, jūmvēērū<sup>e</sup>, goovakū<sup>f</sup>, pūnūsū<sup>g</sup>, shrēēphūlū<sup>h</sup>, draksha<sup>i</sup>, ingoodēē<sup>k</sup>, vūtū<sup>l</sup>, ūshwūt'hū<sup>m</sup>, kūpitt'hū<sup>n</sup>, &c. A variety of birds are constantly singing here, and repeating the names of Doorga and Shivū, viz. the kakū<sup>o</sup>, shookū<sup>p</sup>, paravūtū<sup>q</sup>, tittiree<sup>r</sup>, chatūkū<sup>s</sup>, chasū<sup>t</sup>, bhasū<sup>u</sup>, kōkilū<sup>x</sup>, sarasū<sup>y</sup>, datyōōhū<sup>z</sup>, chūkrūvakū<sup>a</sup>, &c. &c. The waters of the heavenly Ganges (Mūndakinēē) glide along in purling streams. The six seasons are uninterruptedly enjoyed on this mountain, viz. vūsūntu (spring), grēēshinū (summer), vūrsha (rainy), shūrūt (sultry), shishirū (dewy), and shēētū (cold). On a golden throne, adorned with jewels, sit Shivū and Doorga, engaged in conversation.

- <sup>d</sup> Rottlera tinctoria.    <sup>e</sup> Philomis zeylanica.    <sup>f</sup> Gardenia florida.  
<sup>g</sup> Nyctanthes arbor tristis.    <sup>h</sup> Michelia champaca.    <sup>i</sup> Kempferia rotunda.  
<sup>k</sup> Mesua ferrea.    <sup>l</sup> Pterospermum suberifolia.    <sup>m</sup> Bauhinia (several species).  
<sup>n</sup> Linum trigynum.    <sup>o</sup> Barleria cristata.    <sup>p</sup> Barleria cœrulea.  
<sup>q</sup> Barleria ciliata.    <sup>r</sup> Nauclea orientalis.    <sup>s</sup> The tuberosa.  
<sup>t</sup> Æschynomene sesban.    <sup>u</sup> Ipomea quamoclit.    <sup>x</sup> Phoenix paludosa.  
<sup>y</sup> Phoenix sylvestris.    <sup>z</sup> Erythrina fulgens.    <sup>a</sup> Shorea robusta.  
<sup>b</sup> Borassus flabelliformis.    <sup>c</sup> Diospyros cordifolia.    <sup>d</sup> Mangifera Indica.  
<sup>e</sup> The citron or lime tree.    <sup>f</sup> Areca catechu.    <sup>g</sup> Artocarpus integrifolia.  
<sup>h</sup> Ægle marmelos.    <sup>i</sup> The grape vine.    <sup>k</sup> Unknown.    <sup>l</sup> Ficus Indica.  
<sup>m</sup> Ficus religiosa.    <sup>n</sup> Feronia elephantium.    <sup>o</sup> The crow.    <sup>p</sup> The parrot.  
<sup>q</sup> The pigeon.    <sup>r</sup> The partridge.    <sup>s</sup> The sparrow.    <sup>t</sup> Coracias Indica.  
<sup>u</sup> Unknown.    <sup>x</sup> The Indian cuckow.    <sup>y</sup> The Siberian crane.    <sup>z</sup> The gallinule.  
<sup>a</sup> Anas casarca.

The Shrēē-bhagvūtū contains another description of the heaven of Shivū:—Sixteen thousand miles from the earth, on mount Koilasūt<sup>1</sup>, resides this god, in a palace of gold, adorned with jewels of all kinds. This palace is surrounded with forests, gardens, canals, trees laden with all kinds of fruit, flowers of every fragrance. The kŭlpū tree also grows here, from which a person may obtain every kind of food and all other things he may desire. In the centre of a roodrakshū<sup>2</sup> forest, under a tree, Shivū frequently sits with his wife Parvūtēē. The fragrance of the parijatū flowers extends 200 miles in all directions; and all the seasons are here enjoyed at the same time. The winds blow softly, filled with the most refreshing odours. At the extremities of this heaven southwards and northwards Shivū has fixed two gates, one of which is kept by Nūndēē, the other by Mūha-kalū. A number of gods and other celestial beings constantly reside here, among whom are Kartikéyū and Gūneshū, the sons of Shivū; also the female servants of Doorga, Jūya, and Vijūyar, eight nayikas, and sixty-four yoginēēs, with bhōōtūs, pishachūs, Shivū's bull, and those disciples of Shivū (shaktūs) who have obtained beatitude. The time is spent here in the festivities and abominations of the other heavens.

<sup>1</sup> Sonini, during his travels in Greece and Turkey, made a journey into ancient Macedonia, and paid a visit to mount Olympus, the abode of the gods. It was the middle of July when this excursion was made, and although the heat was extreme towards the base of the mountain, as well as in the plain, vast masses of snow rendered the summit inaccessible. "It is not astonishing," says Sonini, "that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach." The monks of the convent, "who have succeeded them in this great elevation," confirmed what has been sometimes disputed, the perpetual permanence of ice and snow on the top of the mountain. With the exception of chamois and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus. Birds also scarcely pass this limit.

<sup>2</sup> Eleocarpus ganitrus.

SECTION III.—*Brūmha*.

As has been already mentioned, *Brūmha*, *Vishnoo*, and *Shivū* derived their existence from the one *Brūmhū*. The Hindoo pūndits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one *Brūmhū*.

*Brūmha* first produced the waters, then the earth; next, from his own mind, he caused a number of sages and four females to be born: among the sages was *Kūshyūpū*, the father of the gods, giants, and men. From *Ūditee* were born the gods; from *Ditee* the giants; from *Kūdroo* the hydras; and from *Vinūta*, *Gūroorū* and *Ūroonū*. After creating these sages, who were of course *bramhūns*, *Brūmha* caused a *kshūtriṃ* to spring from his arms, a *voishyū* from his thighs, and a *shōōdrū* from his feet. In this order, according to the *pooranūs*, the whole creation arose. The Hindoo *shastrūs*, however, contain a variety of different accounts on the subject of creation. I have thought it necessary to give this brief statement, as it seems connected with the history of this god.

*Brūmha* is represented as a man with four faces, of a gold colour; dressed in white garments; riding on a goose. In one hand he holds a stick, and in the other a *kūmūndūloo*, or alms' dish. He is called the grandfather (*pītamūhū*) of gods and men<sup>†</sup>. He is not much regarded in the reigning superstition; nor does any one adopt him as his guardian deity.

<sup>†</sup> Jupiter was called the father and king of gods and men.

The bramhūns, in their morning and evening worship, repeat an incantation, containing a description of the image of Brūmha; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower: at the time of a burnt offering clarified butter is presented to Brūmha. In the month Maghū, at the full moon, an earthen image of this god is worshipped, with that of Shivū on his right hand, and that of Vishnū on his left. This festival lasts only one day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Brūmha is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Brūmha.

Brūmha, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. At the time that intoxicating spirits were first made, all the gods, giants, gundhūrvūs, yūkshūs, kinnūrūs, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Brūmha, in a state of intoxication, made an attempt on the virtue of his own daughter, by which he incurred the wrath of the gods. Some time afterwards, Brūmha boasted in company, that he was as great a god as Shivū. Hearing what Brūmha had been saying, the latter, inflamed with anger, was about to cut off one of Brūmha's heads, but was prevented by the intercessions of the assembled gods. Brūmha complained to Doorga, who appeased him by saying, that Shivū did not attempt to cut off his head because he aspired to be greater than he, but because he (Brūmha) had been guilty of a great crime in endeavouring to seduce his daughter. Brūmha was satisfied with this answer, but pronounced a curse on what-

ever god, gūndhurvū, or ūpsūra should hereafter drink spirits.

The above is the substance of the story as related in the Mūhabharūtū. The Kashēē-khāndū of the Skūnda pooranū says, that Brūmha lost one of his heads in the following manner:—this god was one day asked by certain sages, in the presence of Krūtoo, a form of Vishnoo, who was greatest, Brūmha, Vishnoo, or Shivū? Brūmha affirmed that he was entitled to this distinction. Krūtoo, as a form of Vishnoo, insisted that the superiority belonged to himself. An appeal was made to the védus; but those books declared in favour of Shivū. On hearing this verdict, Brūmha was filled with rage, and made many insulting remarks upon Shivū; who, assuming the terrific form of Kalu-Bhoirūvū, appeared before Brūmha and Krūtoo, and, receiving farther insults from Brūmha, with his nails tore off one of Brūmha's five heads. Brūmha was now thoroughly humbled, and with joined hands acknowledged that he was inferior to Shivū. Thus this quarrel betwixt the three gods was adjusted; and Shivū, the naked mendicant, was acknowledged as Mūha-dévū, the great god.

Brūmha is also charged with stealing several calves from the herd which Krishnū was feeding,

This god, assuming the appearance of a religious mendicant, is said to have appeared many times on earth for different purposes. Stories to this effect are to be found in several of the pooranūs,

The Mūhabharūtū contains the following description of the heaven of Brūmha:—this heaven is 800 miles long, 400 broad, and 40 high. Narūdū, when attempting to describe



this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Brumha on earth, from the smallest insect to the largest animal, was to be found here.

*A scene in the heaven of Brūmha:—*Vrihūspūtee, the spiritual guide of the gods, on a particular occasion went to the palace of his elder brother Ootūt'hyū, and became enamoured of his pregnant wife. The child in the womb reproved him. Vrihūspūtee cursed the child; on which account it was born blind, and called Dēērgħū-tūma<sup>c</sup>. When grown up, Dēērgħū-tūma followed the steps of his uncle, and from his criminal amours Goutūmū and other Hindoo saints were born. Dēērgħū-tūma was delivered from the curse of Vrihūspūtee by Yoodhist'hirū.

This god has many names, among which are the following: Brūmha, or, he who multiplies [mankind]. Atmūbhōō, the self-existent. Pūrūmést'hēē, the chief sacrificer<sup>d</sup>. Pita-mūhū, the grandfather. Hirūnyū-gūrbhū, he who is pregnant with gold. Lokéshū, the god of mankind, the creator. Chūtoor-anūnū, the four-faced. Dhata, the creator. Ubjū-yonee, he who is born from the water-lily. Droohinū, he who subdues the giants. Prūjapūtee, the lord of all creatures. Savitrēē-pūtee, the husband of Savitrēē.

<sup>c</sup> From dēērgħū, long; tūma, darkness.

<sup>d</sup> That is, as the first bramhūn he performed all the great sacrifices of the Hindoo law. To every sacrifice a bramhūn is necessary.

SECTION IV.—*Indrū*.

Indrū is called the king of heaven, and his reign is said to continue 100 years of the gods; after which another person, from among the gods, the giants, or men, by his own merit, raises himself to this eminence: *The sacrifice of a horse*<sup>e</sup> one hundred times raises a person to the rank of Indrū.

The Shrēc-bhagvūtū gives the following list of the persons who have been or will be raised to the rank of king of the gods during the present kŭlpū: Hūree, Rochūnū, Sūtyū-jit, Trishikhū, Vibhoo, Mūntrū-droomū, and Poorūndūrū, the present Indrū. To him will succeed Būlee, Shrootū, Shūmbhoo, Voidhritū, Gūndhū-dhama, Divūs-pūtce, and Shoochee.

Indrū is represented as a white man, sitting on an elephant called Oiravūtū, with a thunderbolt in his right hand, and a bow in his left. He has 1000 eyes.

The worship of Indrū is celebrated annually, in the day time, on the 14th of the lunar month Bhadrū. The usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women; in whose names the ceremonies are performed by officiating bramhūns. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied by the greatest festivities, is celebrated all over Bengal; each one repeating it

<sup>e</sup> The horse, on account of his usefulness in war, was sacrificed to Mars.

annually during fourteen years. On the day of worship, a few blades of *dōrva* grass are tied round the right arm of a man, and the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruits, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in *Indrū's* heaven.

*Indrū* is supposed to preside over the elements, so that in times of drought prayers are addressed to him as the giver of rain.

He is also one of the ten guardian deities of the earth, and is said to preside in the east. To render the worship of any other god acceptable, it is necessary that the worship of these deities be previously performed, viz. of *Indrū*, *Ūgne*, *Yūmū*, *Noiritū*, *Vūroonū*, *Pūvūnū*, *Eeshū*, *Ūnūntū*, *Koovérū*, and *Brūmha*; also that of 'the five deities,' viz. *Sōōryū*, *Gūneshū*, *Shivū*, *Doorga*, and *Vishnoo*; and of the nine planets, viz. *Rūvec*, *Somū*, *Mūngūlū*, *Boodhū*, *Vrihū-spūtee*, *Shookrū*, *Shūnce*, *Rahoo*, and *Kétoo*. In consequence of this rule, a few ceremonies of worship are performed to *Indrū* at the commencement of every festival.

The *pooranūs* and other writings contain a number of stories respecting this king of the gods, who is represented as particularly jealous lest any persons should, by the performance of sacred austerities, outdo him in religious merit, and thus obtain his kingdom. To prevent these devotees from succeeding in their object, he generally sends a captivating female from his own residence to draw away their minds, and thus throw them down from the ladder of reli-

gious merit, and send them back again to a life of gratification among the delusive forms of earth. But that which entails the greatest infamy on the character of this god is, his seducing the wife of his spiritual guide Goutūmū. This story is related in the Ramayānū as follows: 'After receiving the highest honours from Prūmūtē, the two descendants of Rūghoo, having passed the night there, went towards Mit'hīla. When the sages beheld at a distance the beautiful city of Jūnūkū, they joyfully exclaimed, 'Excellent! excellent!' Raghūva, seeing a hermitage in a grove of Mit'hīla, asked the chief of sages, 'What solitary wilderness is this, O divine one? I desire to hear whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages.' Vishwamitrū, hearing these words, in pleasing accents thus answered the lotus-eyed Ramū: 'Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by the great one in his wrath. This was the sacred hermitage of the great Goutūmū, adorned with trees, flowers, and fruits. For many thousand years, O son of Rūghoo, did the sage remain here with Ūhūlya, performing sacred austerities. One day, O Ramū, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage<sup>f</sup>, thus addressed Ūhūlya, 'The menstrual season deserves regard<sup>g</sup>, O thou . . . . .

<sup>f</sup> That is, the habit of Goutūmū. This resembles Jupiter's seducing Alcmena, the wife of Amphytrion, in her husband's absence, in the likeness of Amphytrion.

<sup>g</sup> 'According to the shastrū, sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule, on the first day is equal to that of a criminal connection with a female chūndalū, on the second day equal to the same act with a washerwoman, and on the third to the same act with a female shoḍrū.'

This depraved woman, O afflicter of enemies, knowing Shūkrū<sup>d</sup> in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him: 'O chief of gods, thou hast accomplished thy design, speedily depart unobserved. O sovereign of the gods, effectually preserve thyself and me from Goutūmū.' Indrū smiling replied to Ūhūlya, 'O beautiful one, I am fully pleased; I will depart; forgive my transgression.' After this, he, O Ramiū, with much caution left the hermitage, dreading the wrath of Goutūmū. At that instant he saw Goutūmū enter, resplendent with energy, and, through the power of sacred austerities, invincible even to the gods<sup>e</sup>; wet with the waters of the sacred tēer'thū<sup>f</sup>, as the fire moistened with clarified butter<sup>g</sup>, he saw him coming to the hermitage, laden with sacrificial wood, and the sacred kooshū. Perceiving him, Shūkrū was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: 'O profligate wretch, assuming my form thou hast perpetrated this crime: therefore become an eunuch.' At the word of the magnanimous and angry Goutūmū, the thousand-eyed god instantly became an eunuch. Deprived of manly energy, and rendered an eunuch by the anger of the devout sage, he, full of agonizing pain, was overcome with sorrow<sup>h</sup>.

<sup>d</sup> A name of Indrū, signifying strength.

<sup>e</sup> The Hindoos believe that the merit of works is such as to be sufficient to raise a person higher than the gods themselves.

<sup>f</sup> Tēer'thūs are certain places esteemed peculiarly sacred by the Hindoos. Bathing in these places is reckoned highly meritorious.

<sup>g</sup> That is, the fire of the burnt offering.

<sup>h</sup> Other accounts say, that Goutūmū imprinted a thousand female marks upon him as proofs of his crime, and that Indrū was so ashamed, that he petitioned Goutūmū to deliver him from his disgrace. The sage, therefore,

The great sage, having cursed him, pronounced a curse upon his own wife : ' Innumerable series of year, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Ramū, the son of Dūshūrut'hū, shall enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch, entertained him without selfish views, thou, filled with joy, shalt again approach me without fear.' Having thus addressed this wicked woman, the illustrious Goutūmū, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himūvūt, frequented by the siddhūs and charūnūs.

Indrū was also guilty of stealing a horse consecrated by king Sūgūrū, who was about to perform, for the hundredth time, the sacrifice of this animal.

Indrū, though king of the gods, has been frequently overcome in war: Méghū-nadū<sup>d</sup>, the son of Ravūthū, the giant, once overcame him, and tied him to the feet of his horse. On condition of releasing the king of the gods, Brūmbha conferred on Méghū-nadū the name Indrū-jit, that is, the conqueror of Indrū. He was called Méghū-nadū because he fought behind a cloud, (méghū;) and this enabled him to overcome Indrū, who, in the engagement, was unable to see him, though he had a thousand eyes.

Kūshyūpū, the sage, once performed a great sacrifice, to changed these marks into eyes, and hence Indrū became the thousand-eyed god.

\* Carey and Marshman's Translation of the Ramayānū, vol. i. page 433.

† This word signifies thunder.

which all the gods were invited. Indrū, on his way to the feast, saw 60,000 dwarf bramhūns trying in vain to cross a cow's footstep which was filled with water, and had the misfortune to laugh at these pigmies; at which they were so incensed, that they resolved to make a new Indrū, who should conquer him, and take away his kingdom. Indrū was so frightened at these 60,000 pigmy bramhūns, who could not get over a cow's footstep, that he entreated Brūmha to interfere; who saved him from their wrath, and continued him on his throne.

*Description of Umāravūtē, the residence of Indrū, from the Mūhabharūtū* :—This heaven was made by Vishwū-kūrma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c. that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees the parijatū, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven\*. In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, apsaras, kinnūrs, siddhūs, saddhyūs, dévūrshees, brūmūrshees, rajūrshees, Vrihūspūtee, Shookrū, Shūnee, Boodhū, the winds, clouds, Oiravūtū, (Indrū's elephant,) and other celestial beings, dwell in this heaven. The inhabitants are con-

\* It is a curious fact, that though this flower is so celebrated in the poems for its fragrance, it has no scent at all.

tinually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.—When the god Narūdū was sitting in an assembly of princes at king Yoodhist'hirū's, the latter asked him whether he had ever seen so grand a scene before. Narūdū, after some hesitation, declared he had beheld a scene far more splendid in Indrū's heaven, of which he then gave the above account; but confessed that the place exceeded all his powers of description.

*A scene in Indrū's heaven:*—On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, Narūdū and the rishees, the gūnūs, dūkshūs, gundhūrvūs, &c. were present. While the courtezans were dancing, and the kinnūrūs singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a bramhūn. The assembled gods laughing at the brumhūn for receiving what Indrū had used, he went home in disgrace; but cursed Indrū, and doomed him to become a cat in the house of a person of the lowest cast. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shūchēē, his wife, became very anxious, and sent messengers every where to enquire for her husband. The gods also said among themselves, 'What is become of Indrū?—A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?'—All search was in vain; and the gods assembled to enquire what he was. They found Shūchēē in a state of distraction, of whom Brumba enquired



respecting the lost god. At length Brūmha closed his eyes, and by the power of meditation discovered that Indrū, having offended a bramhūn, had become a cat. Shūchēē, full of alarm, asked Brūmha what she was to do. He told her to go to the house of the bramhūn, and obtain his favour; upon which her husband would be restored to her. Shūchēē obeyed the directions of Brūmha, and went to the house of the bramhūn; who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shūchēē, enquired with surprise who she was. Shūchēē hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indrū, the king of heaven. The hunter's wife, petrified with astonishment, stood speechless. Shūchēē, after some farther discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shūchēē to perform the *Kālā-vrūtū*. She obeyed; and poor Indrū, quitting the form of the cat, ascended to heaven, and resumed his place among the gods. No doubt he took care in future not to offend a bramhūn.

*Another scene in the heaven of Indrū, from the Shrēe-bhāgavatū.*—On a certain occasion, the heavenly courtizans and others were dancing before the gods, when Indrū was so charmed with the dancing and the person of Ooryshēē, one of the courtizans, that he did not perceive when his

spiritual guide Vrihūspūtee entered the assembly, and neglected to pay him the usual honours. Vrihūspūtee was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation<sup>1</sup> went to Indrū, and made him acquainted with what had passed. The latter intreated the gods to join him in seeking for the enraged Vrihūspūtec; but the spiritual guide had, by the power of yogū, rendered himself invisible. At last they found the angry gooroo in his own house; and the gods, joining their petitions to those of Indrū, entreated that the offence might be forgiven. Vrihūspūtec declared that he had for ever rejected Indrū, and that his resolution would not be changed. Indrū, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwū-rōōpū, a giant with three heads. In process of time, at the suggestion of his mother, Vishwū-rōōpū began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indrū heard of this, and, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishwū-rōōpū heard of his son's death, and, by the merit of a sacrifice, gave birth to a giant, at the sight of whom Indrū fled to Brumha; who informed the king of the gods that this giant could not be destroyed by all his thunders, unless he could persuade Dūdhēēhec, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yogū renounced life; when Vishwū-kūrma made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific mon-

<sup>1</sup> A Hindoo considers the anger of his spiritual guide as the greatest possible misfortune.

ster arose from the body, to punish Indrū for his brāhminicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indrū took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nūhooshū, who had performed the sacrifice of a horse one hundred times. When Nūhooshū enquired for Shūchēē, the queen of heaven, he found she was in the parijatū forest. He sent for her; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Brūmha; who advised her to send word to the new Indrū, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indrū; who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parijatū forest, kicked the sacred lock of hair on the head of Ūgūstyū; who became filled with rage, and, pronouncing a dreadful curse on the new Indrū, threw him down, and he fell, in the form of a snake, upon a mountain on the earth.—Vishnoo, perceiving that one Indrū was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and, cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

*Another scene in Indrū's heaven, from the Māhabharat.*—

Narūdū one day called at Krishnū's, having with him a parijatū flower from the heaven of Indrū. The fragrance of this flower filled the whole place with its odours. Narūdū first called on Rookminēē, one of Krishnū's wives, and offered the flower to her. She recommended him to give it to Krishnū, that he might dispose of it as he chose. He next went to Krishnū, who received him with great respect: 'Well, Narūdū, you are come after a long absence: what flower is that?' 'Can't you tell by its fragrance?' said Narūdū, 'it is the parijatū; I brought it from Indrū's garden, and I now present it to you.' Krishnū received it with pleasure, and, after some further conversation, Narūdū retired into another part of the house and watched Krishnū, to see to which of his wives he would give this flower; that he might excite a quarrel in Krishnū's family, and ultimately a war betwixt Krishnū and Indrū. Krishnū, after Narūdū had retired, went to Rookminēē, and gave the flower to her, warning her to keep it secret, lest Sūtyū-bhama (another of Krishnū's wives) should hear of it. As soon as Narūdū saw to whom Krishnū had given the flower, he paid a visit to Sūtyū-bhama, who received him with great attention. After the first compliments were over, Narūdū fetched a deep sigh, which Sūtyū-bhama noticing, enquired the cause. He seemed to answer with reluctance, which made Sūtyū-bhama still more inquisitive. He then acknowledged that his sorrow was on her account. Her anxiety was now inflamed to the highest degree, and she begged him to tell her without delay what he meant. 'I have always considered you,' says Narūdū, 'as the most beloved wife of Krishnū; the fame of your happiness has reached heaven itself; but from what I have seen to-day, I suspect that this is all mistake.' 'Why? Why?' asked Sūtyū-bhama most anxiously. Narūdū then

unfolded to her, in the most cautious manner, the story of the flower: 'I brought from heaven,' says he, 'a parijatū flower, (a flower which is not to be obtained on earth,) and gave it to Krishnū. I made no doubt but he would present it to you—to whom else should he present it? But instead of that he went secretly to the apartments of Rook-mincē, and gave the flower to her. Where then is his love to you?'—Sūtyū-bhama asked what kind of flower this was. Narūdū declared that it was not in his power to describe it. 'Do you not perceive,' said he, 'its odours?' 'I perceived,' said Sūtyū-bhama, 'the most delightful fragrance, but I thought it was from your body.' Narūdū declared that his body was offensive, and that it was the parijatū that diffused its odours all around. 'But,' says he, 'when you see Krishnū, ask him to let you look at it.' 'And do you think then,' said Sūtyū-bhama, 'that I shall speak to Krishnū, or see his face any more!'—'You are right,' said Narūdū: 'he did not even let you see so precious a jewel; but secretly gave it to another.'—The enraged Sūtyū-bhama made the most solemn protestations that she had done with Krishnū for ever. Narūdū praised her for her resolution, but hinted, that if she ever did make up the matter with Krishnū, she should insist upon his fetching one of the trees from heaven, and giving it to her. Narūdū, having thus laid the foundation of a dreadful quarrel betwixt Krishnū and his wife, and of a war with Indrū, withdrew, and Sūtyū-bhama retired to the house of anger\*.—Some days after this, Krishnū went to see Sūtyū-bhama, but could not find her: on asking the servants, they told him that she had on some account retired to the house of anger. Not being able to discover the cause, he went to her, and made use of every soothing

\* A house set apart for an angry wife, where she retires till her husband reconciles himself to her.

expression; but in vain. At last he threw himself at her feet, when, after many entreaties, she consented to be reconciled, on condition that he should fetch one of the trees from heaven, and plant it in her garden. This he engaged to do, and sent Gūroorū to Indrū with his respects: but commissioned Gūroorū in case of refusal to threaten him with war; and if this did not avail, to add, that Krishnū would come and trample on the body of his queen, overturn his throne, and take the tree from him by force. Neither the entreaties nor threats of Krishnū moved Indrū; who, on the contrary, sent him a defiance. Krishnū, on the return of Gūroorū, collected his forces, and invaded heaven. Dreadful havoc was made on both sides. All the heavens were in a state of frightful uproar; and the gods, full of alarm, advised Indrū to submit, as he would certainly be overcome. At length Krishnū let fly a weapon called Soodūrshūnū, which pursued the foe wherever he went. The gods again exhorted Indrū to sue for peace, to prevent his immediate destruction: he at length took this advice, and submitted to the enraged Krishnū, who carried off the tree in triumph, and appeased his jealous wife Sūtyū-bhama.

The following are some of the names of this god: Indrū, or, the glorious.—Mūrootwan, he who is surrounded by the winds.—Pakūshasūnū, he who governs the gods with justice.—Pooroohōōtū, he who is invited to a sacrifice performed by king Pooroo.—Poorūdūrū, he who destroys the dwellings of his enemies.—Jishnoo, the conqueror.—Shūkrū, he who is equal to every thing.—Shūtūmūnyoo, he who performed a hundred sacrifices.—Divūspūtee, the god of the heavens.—Gotrūbhīd, he who clipt the wings of the mountains!—

It is said, that formerly the mountains had wings, and that they flew into all parts of the earth, and crushed to atoms towns, cities, &c.

Bújree, he who wields the thunder-bolt<sup>k</sup>.—Vritrūha, he who destroyed the giant Vritrū.—Vrisha, the holy.—Soorū-pūtee, the king of the gods.—Būlaratee, the destroyer of Būlū, a giant.—Hūrihūyū, he who is drawn by yellow horses.—Nūmoochisoodūnū, the destroyer of Nūmoochce, a giant.—Sūnkrūdūnū, he who causes the wives of his enemies to weep.—Toorashat, he who is able to bear all things.—Méghū-vahūnū, he who rides on the clouds.—Sūhūsrakshū, he who has a thousand eyes<sup>l</sup>.



#### SECT. V.—*Sōōryū*<sup>m</sup>.

THIS god is said to be the son of Kūshyūpū, the progenitor of gods and men. He is represented as a dark-red man, with three eyes, and four arms; in two hands he holds the water-lily; with another he is bestowing a blessing, and with the other forbidding fear. He sits on a red water-lily, and rays of glory issue from his body.

The bramhūns consider *Sōōryū* as one of the greatest of the gods, because in glory he resembles the one Brūmhū, who is called *tējomūyū*, or the glorious. In the *védūs* also this god is much noticed: the celebrated incantation called the *gayūtrē*, and many of the forms of meditation, prayer, and praise, used in the daily ceremonies of the bramhūns, are addressed to him. He is at present worshipped daily by the bramhūns, when flowers, water, &c. are offered, accompanied with incantations.

<sup>k</sup> In this *Indrū* resembles Jupiter Fulminator.

<sup>l</sup> Mr. Wilkins considers *Indrū*, with his thousand eyes, as a deification of the heavens.

<sup>m</sup> The Sun.

On a Sunday, at the rising of the sun, in any month, but especially in the month Maghū, a number of persons, chiefly women, perform the worship of Sōōryū: I shall give an account of this worship in the words of a respected friend.—‘The sun is annually worshipped on the first Sunday in the month Maghū. The name of this worship is called Dhūrmū-bhao, or Sōōryū-bhao. The ceremonies vary in different places, but in this district the women appear to be the principal actors; though none are excluded, and even Mūsūlmans are so far Hindooized as to join in the idolatry. I saw it once thus conducted:—at the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweetmeats, pigeons, and kids. A small pot was placed by each person’s offering, containing about a pint and a half of water. A device made of a water-plant, a species of Millingtonia, intended to represent the sun, was placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it, put into it, as people in England keep flowers. The pot with all its appendages represented the sun perhaps as the vivifier of nature. By each offering also was placed (what shall I call it?) an incense-altar, or censer called dhoonachee. It resembled a chafing-dish, made of copper, and stood upon a pedestal about a foot long. It contained coals of fire, and a kind of incense from time to time was thrown into it, principally the pitch of the salū-tree, called dhoona. Near each offering was placed a lamp, which was kept burning all day. The women also took their stations near the offerings. At sun-rise they walked four times round the whole row of offerings, with the right hand towards them, and the smoking dhoonachees placed on their heads; after which they resumed their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a



little incense into the dhoonachee. Towards evening the bramhūn who attended the ceremony threw the pigeons up into the air; which, being young, could not fly far, and were scrambled for and carried away by the crowd. The officiating bramhūn perforated the ears of the kids with a needle; after which they were seized by the first person who touched them. About sun-set the offerers again took up the smoking dhoonachees, and made three circuits round the rows of offerings. After this the offerings and lighted lamps were taken away by their respective owners, who threw the lamps into a pool of water.\*

Women frequently make a vow to Sōōryū to worship him, on condition that he give—to one, a son; to another, riches; to another, health, &c. Some perform these ceremonies after bearing a son. This worship is sometimes attended to by one woman alone; at other times by five, six, or more in company.

Sōōryū and the other planets are frequently worshipped in order to procure health. This the Hindoos call a sacrifice to the nine planets, when flowers, rice, water, a burnt-sacrifice, &c. are offered to each of these planets separately. It is said, that two or three hundred years ago Mūyōōrū-bhūttū, a learned Hindoo, in order to obtain a cure for the leprosy, began to write a poem of one hundred Sūngskritū verses in praise of Sōōryū; and that by the time he had finished the last verse he was restored to health. These verses have been published under the title of Sōōryū-shūtūkū, the author at the close giving this account of his cure. Sometimes a sick person procures a bramhūn to rehearse for him a number of verses in praise of Sōōryū, offering at the same time to this god rice, water, and jūva<sup>r</sup>

\* *Hibiscus rosa Sinensis.*

flowers. If the person be very ill, and a man of property, he employs two or three bramhūns, who repeat as many as a thousand verses. This ceremony must be performed standing in the sun: when a thousand verses are rehearsed, the recitation occupies more than a day. The origin of this method of obtaining relief from sickness is ascribed to Shambū, the son of Krishnū, one of the most beautiful youths in the three worlds, who was directed in a dream to repeat, twice a day, the twenty-one names of Sōōryū then revealed to him.

The persons who receive the name of Sōōryū, and adopt this god as their guardian deity, are called Sourūs: they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds they fast. On a Sunday many Sourūs, as well as Hindoos belonging to other sects, perform, in a more particular manner, the worship of this idol; and on this day some of them fast.

The Ramayūnū contains the following story respecting Sōōryū, Hūnoomanū, &c. In the war betwixt Ramū and Ravūnū, an arrow discharged by Pūvūnū pierced the body of Lūkshmūnū: Ramū and all his friends were exceedingly alarmed for the life of Lūkshmūnū; the physicians tried all their efforts in vain. At last one physician declared that if four kinds of leaves could be brought from the mountain Gūndhū-madhūnū, and applied to the wound, Lūkshmūnū might probably be restored to health. The god who had given this arrow to Ravūnū had declared, that whoever was wounded with it in the night should not recover, if a cure were not obtained before day-light. It was night when the wound was inflicted, but Hūnoomanū engaged to bring the leaves before morning. To secure the fulfilment of his promise, he leaped into the air, and alighted on

the mountain; but searched in vain for the medicinal leaves. While in his search, Ravññ, who had heard what was going forward, sent Sñryñ to arise on the mountain at midnight. Hñnomanñ, in a rage, leaped up, and seizing Sñryñ's chariot wheels, placed the blazing god under his arm and the mountain on his head, and carried them to the camp of Ramñ; where the friends of Lñkshmññ searched out the plants, applied the leaves, and restored him to health: after which Hñnomanñ permitted Sñryñ to depart.

Sñryñ has two wives, Sñvñrna and Chaya. The former is the daughter of Vishwñkñrna. After their marriage, Sñvñrna, unable to bear the power of his rays, made an image of herself; and, imparting life to it, called it Chaya\*, and left it with Sñryñ. She then returned to her father's house; but Vishwñkñrna reproved his daughter for leaving her husband, and refused her an asylum; but promised that if she would return, he would diminish the glory of Sñryñ's rays. Sñvñrna resolved not to return, and, assuming the form of a mare, fled into the forest of Dñndñkñ. Chaya and Yñmñ, whom Sñvñrna had left with Sñryñ, could not agree; and Yñmñ one day beating Chaya, she cursed him, so that he ever since has had a swelled leg. Yñmñ, weeping, went to his father Sñryñ, shewed him his leg, and related what had happened; upon which Sñryñ began to suspect that this woman could not be Sñvñrna, for no mother ever cursed her own son; and if she did, the curse could not take effect. He immediately proceeded to the house of his father-in-law, who received him with great respect, but unperceived gave him a seat consisting of different sharp weapons, by which he became

\* This word means a shadow.

divided into twelve round parts. Sōōryū was enraged, and could not be pacified till his father-in-law informed him that his daughter, unable to bear the glory of his rays, had forsaken him. On enquiring where she was gone, the father said he had sent her back to him immediately on her arrival, but that where she now was he could not say. Sōōryū, by the power of dhyānū<sup>p</sup>, perceived that Sūvūrna had become a mare, and was gone into some forest. The story here becomes too obscene for insertion.—Sōōryū and Sūvūrna, in the forms of a horse and a mare, had two children, to whom they gave the names of Ūshwinēē and Koomarū<sup>q</sup>. When Sōōryū returned to his palace, he asked his wife who this woman (Chaya) was. She gave him her history, and presented her to him as a wife; and from that time Chaya was acknowledged as Sōōryū's second wife.

There are no temples dedicated to Sōōryū in Bengal. The heaven of this god is called Sōōryū-lokū. A race of Hindoo kings, distinguished as the descendants of the sun, once reigned in India; of which dynasty Ikshwakoo was the first king, and Ramū the sixty-sixth.

The following are the principal names of Sōōryū: Sōōrū, ōr, he who dries up the earth.—Sōōryū, he who travels, he who sends men to their work.—Dwadūshatma, he who assumes twelve forms<sup>r</sup>.—Divakūrū, the maker of the day.—Bhaskūrū, the creator of the light.—Vivūsūt, the

<sup>p</sup> When the old Hindoo ascetics wished to ascertain a fact, they performed what is called dhyānū, viz. they shut their eyes, and began to meditate, when, it is said, the information they sought was revealed to them.

<sup>q</sup> That is, the sons of a mare: these are now physicians to the gods.

<sup>r</sup> Alluding to his progress through the twelve signs.

radiant.—Suptashwū, he who has seven horses in his chariot.—Vikūrttūnū, he who was made round by Vishwākūrma in his lathe.—Ūrkū, the maker of heat.—Mihirū, he who wets the earth<sup>1</sup>.—Pōōshūnū, he who cherishes all.—Dyoomūnee, he who sparkles in the sky.—Tūrūnee, the saviour.—Mitrū, the friend of the water-lily<sup>2</sup>.—Grūhūpūtee, the lord of the stars.—Sūhūsrangshoo, the thousand-rayed.—Rūvee, he who is to be praised.

## SECT. VI.—*Gūnēshū*.

THIS god is represented in the form of a fat short man, with a long belly, and an elephant's head<sup>3</sup>. He has four hands; holding in one a shell, in another a chūkrū, in another a club, and in the fourth a water-lily. He sits upon a rat. In an elephant's head are two projecting teeth, but in *Gūnēshū*'s only one, the other having been torn out by Vishnū, when in the form of Pūrūsoo-ramū he wished to have an interview with Shivū. *Gūnēshū*, who stood as door-keeper, denied him entrance, upon which a battle ensued, and Pūrūsoo-ramū, beating him, tore out one of his teeth.

<sup>1</sup> The Sōōryū-shūtūkū says, the sun draws up the waters from the earth, and then lets them fall in showers again.

<sup>2</sup> At the rising of the sun this flower expands itself, and when the sun retires shuts up its leaves again.

<sup>3</sup> Sir W. Jones calls *Gūnēshū* the god of wisdom, and refers, as a proof of it, to his having an elephant's head. I cannot find, however, that this god is considered by any of the Hindoos as properly the god of wisdom; for though he is said to give knowledge to those who worship him to obtain it, that is what is ascribed also to other gods. The Hindoos in general, I believe, consider the elephant as a stupid animal, and it is a biting reproof to be called as stupid as an elephant.

The work called Gūnēshū-khūndū contains a most indecent story respecting the birth of this god; which, however necessary to the history, is so extremely indelicate that it cannot possibly be given. It is mentioned in this story, that Doorga cursed the gods; so that they have ever since been childless, except by criminal amours with females not their own wives.

When it was known that Doorga had given birth to a son, Shūnēē and the rest of the gods went to see the child. Shūnēē knew that if he looked upon the child it would be reduced to ashes; but Doorga took it as an insult that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs; but at last, irritated, he looked upon Gūnēshū, and its head was instantly consumed\*. The goddess, seeing her child headless†, was overwhelmed with grief, and would have destroyed Shūnēē; but Brūmha prevented her, telling Shūnēē to bring the head of the first animal he should find lying with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Gūnēshū, who then assumed the shape he at present wears. Doorga was but

\* This property is ascribed to Shūnēē, (Saturn,) to point out, no doubt, the supposed baneful influence of this planet. This resembles the fable of Saturn's devouring all his male children. The Ramayānū contains a story respecting Dūshūrūt'hū and Shūnēē, in which it is said, that Dūshūrūt'hū was once angry with this god for preventing the fall of rain in his kingdom: he ascended his chariot to make war with him, when Shūnēē, by a single glance of his eyes, set the king's chariot on fire, and Dūshūrūt'hū, in the most dreadful state of alarm, fell from the skies.

† One cause of this misfortune is said to be this: Doorga had laid her child to sleep with its head to the north, which is forbidden by the shastrū. The Anbhikū-tūtūwū declares, that if a person sleep with his head to the east, he will be rich; if to the south, he will have long life; if to the north, he will die; and if to the west, (except when on a journey,) he will have misfortunes.

little soothed when she saw her son with an elephant's head: to pacify her, Brūmha said, that amongst the worship of all the gods that of Gūnēshū should for ever bear the preference. In the beginning of every act of public worship therefore, certain ceremonies are constantly performed in honour of Gūnēshū<sup>2</sup>. Not only is Gūnēshū thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, 'Oh! thou work-perfecting Gūnēshū, grant me success in my journey! Gūnēshū! Gūnēshū! Gūnēshū!'—At the head of every letter, a salutation is made to Gūnēshu<sup>3</sup>. When a person begins to read a book he salutes Gūnēshu; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success.

No public festivals in honour of Gūnēshū are held in Bengal. Many persons however choose him as their guardian deity, and are hence called Ganūpūtyūs.

At the full moon in the month Maghū, some persons make or buy a clay image, and perform the worship of Gūnēshū; when the officiating bramhūn performs the ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Great numbers, especially from the western and southern provinces, ce-

\* It will occur to the reader, that in all sacrifices among the Romans prayers were first offered to Janus.

<sup>2</sup> Gūnēshū is famed as writing in a beautiful manner: so that when a person writes a fine hand, people say, 'Ah! he writes like Gūnēshū.' This god is said to have first written the Mūhabharatū from the mouth of Vyāsudevū.

lebrate the worship of Gūneshū on the 4th of the new moon in Bhadrū, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Gūneshū, place it by the side of the shalgramū, and worship it daily. At other times a burnt-offering of clarified butter is presented to this idol. Stone images of Gūneshū are worshipped daily in the temples by the sides of the Ganges at Benares; but I cannot find that there are any temples dedicated to him in Bengal.

Gūneshū is also called Hūridra-Gūneshū. This name seems to have arisen out of the following story:—When Doorga was once preparing herself for bathing, she wiped off the turmeric, &c. with oil, and formed a kind of cake in her fingers<sup>b</sup>. This she rolled together, and made into the image of a child; with which she was so much pleased, that she infused life into it, and called it Hūridra-Gūneshū<sup>c</sup>. The image of this god is yellow, having the face of an elephant. He holds in one hand a rope; in another the spike used by the elephant driver; in another a round sweetmeat, and in another a rod.

The principal names of Gūneshū are: Gūneshū, or, the lord of the gūnnū dévtas<sup>d</sup>.—Dwoimatoorū, the two-mothered<sup>e</sup>.—Ekū-dūntū, the one-toothed.—Hérūmbū, he who resides near to Shivū.—Lūmbodūrū, the long-bellied.—Gujanūnū, the elephant-faced.

<sup>b</sup> The Hindoos have a custom of cleaning their bodies by rubbing them all over with turmeric; and then, taking oil in their hands, wiping it off again, when it falls as a paste all round them.

<sup>c</sup> Hūridra is the name for turmeric.

<sup>d</sup> These are the companions of Shivū.

<sup>e</sup> One of Gūneshū's mothers was Doorga, and the other the female elephant whose head he wears.



SECTION VII.—*Kartikéyū*.

THIS is the god of war. He is represented sometimes with one, and at other times with six faces; is of a yellow colour; rides on a peacock<sup>f</sup>; and holds in his right hand an arrow, and in his left a bow.

The reason of the birth of *Kartikéyū* is thus told in the *Koomarū-sūmbhūvū*, one of the *kavyūs*:—*Tarūkū*, a giant, performed religious austerities till he obtained the blessing of *Brūmha*, after which he oppressed both *bramhūns* and gods. He commanded that the sun should shine only so far as was necessary to cause the water-lily to blossom; that the moon should shine in the day as well as in the night. He sent the god *Yūmū* to cut grass for his horses; commanded *Pūvūnū* to prevent the wind from blowing any stronger than the puff of a fan; and in a similar manner tyrannized over all the gods. At length *Indrū* called a council in heaven, when the gods applied to *Brūmha*: but the latter declared he was unable to reverse the blessing he had bestowed on *Tarūkū*; that their only hope was *Kartikéyū*, who should be the son of *Shivū*, and destroy the giant.—After some time the gods assembled again to consult respecting the marriage of *Shivū*, whose mind was entirely absorbed in religious austerities. After long consultations, *Kūndūrpū*<sup>g</sup> was called, and all the gods began to flatter him in such a manner that he was filled with pride, and declared he could do every thing: he could conquer the mind even of the great god *Shivū* himself. That, 'says *Indrū*,' is the very thing we want you to do.' At this he appeared discouraged,

<sup>f</sup> Juno's chariot was said to be drawn by peacocks.

<sup>g</sup> The god of love.

but at length declared, that he would endeavour to fulfil his promise. He consulted his wife Rūtēē; who reproved him for his temerity, but consented to accompany her husband. They set off, with Vūsüntū<sup>b</sup>, to mount Himalūyū, where they found Shivū sitting under a roḍrakshū<sup>i</sup> tree, performing his devotions.

Previously to this, Himalūyū<sup>k</sup> had been to Shivū, and proposed that Doorga, his daughter, should wait upon him, that he might uninterruptedly go on with his religious austerities; which offer Shivū accepted. One day, after the arrival of Kūndūrpū and his party, Doorga, with her two companions Jūya and Vijūya, carried some flowers and a necklace to Shivū. In the moment of opening his eyes from his meditation, to receive the offering, Kūndūrpū let fly his arrow; and Shivū, smitten with love, awoke as from a dream, and asked who had dared to interrupt his devotions.—Looking towards the south he saw Kūndūrpū, when fire proceeded from the third eye in the centre of his forehead, and burnt Kūndūrpū to ashes<sup>l</sup>. The enraged god left this place for another forest, and Doorga, seeing no prospect of being married to Shivū, returned home full of sorrow. She sought at last to obtain her object by the power of religious austerities<sup>m</sup>, in which she persevered till Shivū was drawn from his devotions, when the marriage was consummated.

<sup>b</sup> The spring. The Hindoo poets always unite love and spring together.

<sup>i</sup> From the fruit of this tree necklaces are made, the wearing of which is a great act of merit among the Hindoos.

<sup>k</sup> The mountain of this name personified.

<sup>l</sup> Through the blessing of Shivū to Rūtēē, Kūndūrpū was afterwards born in the family of Krishnū, and took the name of Kamū-dēvū; after which Rūtēē (then called Mayavūtēē) was again married to him.

<sup>m</sup> When this goddess, says a kavyū shastrī, told her mother that she

The Mūhabharūtū and Ramayūnū contain accounts of the birth of Kartikéyū, the fruit of this marriage; but they are so indelicate that the reader, I doubt not, will excuse their omission.

On the last evening in the month Kartikū, a clay image of this god is worshipped<sup>n</sup>, and the next day thrown into the water. These ceremonies differ little from those at other festivals: but some images made on the occasion are not less than twenty-five cubits high; that is, a whole tree is put into the ground, and worshipped as a god. The height of the image obliges the worshippers to fasten the offerings to the end of a long bamboo, in order to raise them to the mouth of the god. This festival is distinguished by much singing, music, dancing, and other accompaniments of Hindoo worship.

The image of Kartikéyū is also made and set up by the side of his mother Doorga, at the great festival of this goddess in the month Ashwinū; and each day, at the close of the worship of Doorga, that of her son is performed at considerable length. In the month Choitrū also the worship of Kartikéyū accompanies that of his mother.—No bloody sacrifices are offered to this idol.

At the time when the above festival is held, some persons would perform austerities to obtain Shivū, her mother, alarmed, exclaimed—"Ooma! (Oh! mother!) how can you think of going into the forest to perform religious austerities? Stay and perform religious services at home, and you will obtain the god you desire. How can your tender form bear these severities? The flower bears the weight of the bee, but if a bird pitch upon it, it breaks directly."

<sup>n</sup> Vast numbers of these images are made; in some towns as many as five hundred. It is supposed that in Calcutta more than five thousand are made and worshipped.

make<sup>o</sup> or purchase clay images, which they place in their houses, and before which the officiating bramhūn performs the appointed ceremonies; preceding which a prayer is made for offspring. This is repeated sometimes on the anniversary of this day, for four years together. If the person, long disappointed, should, in these years, or soon after, happen to have a child, particularly a son, the whole is ascribed to Kartikéyū<sup>p</sup>. When persons have made a vow to Kartikéyū, they present offerings to this idol at the completion of the vow. These vows are sometimes made to obtain the health of a child, or a son; a woman, when she makes this vow, thus addresses the god: 'Oh! Kartikéyū t'hakoorū<sup>q</sup>, give me a son, and I will present to thee [here she mentions a number of offerings, as sweetmeats, fruits, &c.]—I do not want a female child.' This vow may be made at any time, or place, without any previous ceremony. When several women are sitting together, another woman perhaps comes amongst them, and, in the course of the conversation, asks the mistress of the house, 'Has your daughter-in-law any children yet?' She replies, in a plaintive manner, 'No, nothing but a girl.' Or she answers altogether in the negative, adding, 'I have again and again made vows to Kar-

<sup>o</sup> He who makes an image for his own use is supposed to do an act of much greater merit than the person who purchases one.

<sup>p</sup> A part of the Mūhabharūtū is sometimes recited to obtain offspring. The part thus read is a list of the ancestors of Hūree, (a name of Vishnū.) When a person wishes to have this ceremony performed, he employs a learned native to recite these verses, and another to examine, by a separate copy, whether the verses be read without mistake: if they be read improperly, no benefit will arise from the ceremony. If the person who seeks offspring be unable to attend himself during the ceremony, he engages some friend to hear the words in his stead.—Some verses of praise, addressed to Shivī, are also occasionally read in the ears of a husband and wife who are anxious to obtain offspring.

<sup>q</sup> A term of respect, meaning excellent.

tikéyū, and even now I promise before you all, that if the god will give her a son, I will worship him in a most excellent manner, and my daughter-in-law will do it as long as she lives.'

There are no temples in Bengal dedicated to Kartikéyū, nor are any images of him kept in the houses of the Hindoos except during a festival.

The principal names of Kartikéyū are: Kartikéyū, or, he who was cherished by six females of the name of Kritika<sup>r</sup>.—Mūha-sénū, he who commands multitudes.—Shūranūnū, the six-faced.—Skūndū, he who afflicts the giants.—Ūgnibhoo, he who arose from Ūgnee.—Goohū, he who preserves his troops in war.—Tarūkūjit, he who conquered Tarūkū.—Vishakhū, he who was born under the constellation of this name.—Shikhi-vahūnū, he who rides on a peacock.—Shuktee-dhūrū, he who wields the weapon called shūktee.—Koomarū, he who is perpetually young<sup>s</sup>.—Krounchū-darūnū, he who destroyed the giant Krounchū.

It is said that Kartikéyū was never married, but that Indrū gave him a mistress named Dēvūséna. He has no separate heaven, nor has Gūneshū: they live with Shivū on mount Koilasū.

<sup>r</sup> Six stars, (belonging to ursa ma'or) said to be the wives of six of the seven rishees. These females are called Krittika. They cherished Kartikéyū as soon as he was born in the forest of writing-reeds, and hence his name is a regular patronymic of Krittika, because they were as his mothers.

<sup>s</sup> Under sixteen years of age.

SECTION VIII.—*Ugnee*.

THIS god is represented as a red corpulent man, with eyes, eye-brows, beard, and hair, of a tawny colour. He rides on a goat; wears a poita, and a necklace made with the fruits of *eledcarpus ganitrus*. From his body issue seven streams of glory, and in his right hand he holds a spear. He is the son of *Kushyūpū* and *Ūditēē*.

Ūgnee has his forms of worship, meditation, &c. like other gods; but is especially worshipped, under different names, at the time of a burnt-offering, when clarified butter is presented to him. The gods are said to have two mouths, viz. that of the *brambhūn*, and of fire (*Ūgnee*).

At the full moon in the month *Maghū*, when danger from fire is considerable, some persons worship this god before the image of *Brūmha*, with the accustomed ceremonies, for three days. When any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt, this god is worshipped; also when a trial by ordeal is to be performed.

Some *brambhūns* are distinguished by the name *sagnikū*, because they use sacred fire in all the ceremonies in which this element is used, from the time of birth to the burning of the body after death. This fire is preserved in honour of the god *Ūgnee*, and to make religious ceremonies more meritorious<sup>t</sup>.

<sup>t</sup> There may be some resemblance in this to the custom of the Romans, in preserving a perpetual fire in the temple of *Vesta*.

Ūgnee, as one of the guardian deities of the earth, is worshipped at the commencement of every festival. He presides in the S. E.

‘Bhrigoo, a sagnikū bramhūn and a great sage, once cursed his guardian deity Ūgnee, because the latter had not delivered Bhrigoo’s wife from the hands of a giant, who attempted to violate her chastity when she was in a state of pregnancy. The child, however, sprang from her womb, and reduced the giant to ashes. Bhrigoo doomed the god to eat every thing. Ūgnee appealed to the assembled gods, and Brūmha soothed him by promising, that whatever he ate should become pure. Ūgnee was also once cursed by one of the seven rishees, who turned him into cinders.

Ūrjoonū, the brother of Yoodhisthirū, at the entreaty of Ūgnee, set fire to the forest Khündūvū, in order to cure him of a surfeit contracted in the following manner:—Mūrootū, a king, entered upon a sacrifice which occupied him twelve months, during the whole of which time clarified butter had been pouring on the fire, in a stream as thick as an elephant’s trunk: at length Ūgnee could digest no more, and he intreated Ūrjoonū to burn this forest, that he might eat the medicinal plants, and obtain his appetite again.

Swaha, the daughter of Kūshyūpū, was married to Ūgnee. Her name is repeated at the end of every incantation used at a burnt-offering, as well as in some other ceremonies. The reason of this honour is attributed to Ūgnee’s uxoriousness.

The heaven of this god is called Ūgnee-lokū. His principal names are:—Vūnhee, or, he who receives the clarified butter in the burnt-sacrifice (homū).—Vēētihotrū, he who puri-

fies those who perform the homũ.—Dhũnũnjũyũ, he who conquers (destroys) riches.—Kripẽẽtũyonee, he who is born from rubbing two sticks together.—Jwũlũnũ, he who burns.—Ūgneec, he to whom fuel is presented.

### SECTION IX.—*Pũvũnũ*.

THIS is the god of the winds, and the messenger of the gods<sup>u</sup>. His mother Ūditẽẽ, it is said, prayed to her husband, that this son might be more powerful than Indrũ: her request was granted; but Indrũ, hearing of this, entered the womb of Ūditẽẽ, and cut the fœtus, first into seven parts, and then each part into seven others. Thus *Pũvũnũ* assumed forty-nine forms<sup>x</sup>. He is meditated upon as a white man, sitting on a deer, with a white flag in his right hand.

*Pũvũnũ* has no separate public festival, neither image, nor temple. As one of the ten guardian deities of the earth, he is worshipped, with the rest, at the commencement of every festival. He is said to preside in the N. W. Water is also offered to him in the daily ceremonies of the bramhũns; and, whenever a goat is offered to any deity, a service is paid to Vayoo, another form and name of *Pũvũnũ*. In

<sup>u</sup> I can find no agreement betwixt this god and either Mercury or Æolus.

<sup>x</sup> The forty-nine points. The Hindoos have 49 instead of 32 points; and the pooranũs, which contain a story on every distinct feature of the Hindoo philosophy, have given this fable: and in the same manner all the elements are personified, and some remarkable story invented to account for their peculiar properties.



the work called Ūdikūrūnū-mala, a burnt-sacrifice of the flesh of goats<sup>y</sup> is ordered to be offered to this god.

The following story is related of Pūvūnū in the Shrēēbhagūvūtū:—On a certain occasion Narūdū paid a visit to Sooméroo<sup>z</sup>, and excited his pride in such a manner, that he protested the god Pūvūnū could not approach his summit. Narūdū carried the news of Sooméroo's insolence to Pūvūnū, and advised him to go and break down the summit of Sooméroo; which, even to the depth of 800 miles below the surface, was of solid gold. Pūvūnū went, and produced such a tempest, that the earth trembled to its centre; and the mountain god, terribly alarmed, invoked Gūroorū, who came to his relief, and, covering the mountain with his wings, secured it from the wrath of Pūvūnū. For twelve months, however, the storm raged so that the three worlds were hastening to destruction. The gods desired Narūdū to prevail on Pūvūnū to compose the difference with Sooméroo: instead of complying with which the mischievous rishee went, and calling Pūvūnū a fool for exciting such a storm to no purpose, told him that as long as Gūroorū protected the mountain with his wings, there was no hope; but that, if he would attack Sooméroo when Gūroorū was carrying Vishnū out on a journey, he might easily be revenged. This opportunity soon occurred; all the gods (330,000,000) were invited to Shivū's marriage with Paryūtēē, among whom were the mountains Sooméroo, Trikōṭṭū, Odūyū<sup>a</sup>, Ūstū<sup>b</sup>, Vindhyū, Malyūvanū, Gūndhūma-dūnū,

<sup>y</sup> The goat, it will be remembered, was slain in the sacrifices of Bacchus.

<sup>z</sup> The mountain of this name personified.

<sup>a</sup> Mountains over which the sun rises,

<sup>b</sup> Behind which the sun sets,

Chitrūkōōtū, Mūlūyū, Nilū, Moinakū<sup>c</sup>, &c. Vishnoo, riding on Gāroorū, also went to the marriage, and all the heavens were left empty. Seizing this opportunity, Pūvūnū flew to Sooméroo, and, breaking the summit of the mountain, hurled it into the sea<sup>d</sup>.

Pūvūnū is charged with an adulterous intercourse with Ūnjūnā, the wife of Késhūrēē, a monkey. The fruit of this intercourse was Hūnoomanū.

Pūvūnū was once inflamed with lust towards the hundred daughters of Kooshūnabhū, a rajūrshee; and because they refused his offers, he entered the body of each, and produced a curvature of the spine. They were made straight again by a king named Brūmhū-dūttū, to whom they were married.

The name of the heaven of this god is, Vayoo-lokū. His principal names are:—Shwūsūnū, or, he who is the giver of breath.—Spūrshūnū, the toucher.—Vayoo, he who travels.—Matūrishwa, he who gave his mother sorrow<sup>e</sup>.—Prishūdūshwa, he who rides on the deer.—Gūndhūvūhū, he who carries odours.—Ashoogū, he who goes swiftly.—Marootū, without whom people die.—Nūbhūswūtū, he who moves in the air.—Puvūnū, the purifier.—Prūbhūngjūnū, the breaker.

<sup>c</sup> Some of these belong to the snowy range north of India, and others to the tropical range dividing south from north India. These and other mountains are personified, and by the Hindoo poets are designated as the residence of the gods, and by poetical licence ranged among the inferior gods.

<sup>d</sup> Here it became the island of Ceylon, (Lūnka.)

<sup>e</sup> When Indrā cut him into forty-nine pieces in the womb.

SECTION X.—*Vūroonū*.

THIS is the god of the waters. His image is painted white; he sits on a sea-animal called *mūkūrū*, with a rope<sup>f</sup> in his right hand.

*Vūroonū*'s name is repeated daily in the worship of the *bramhūns*; but his image is never made for worship, nor has he any public festival or temple in Bengal. He is worshipped however as one of the guardian deities of the earth; and also by those who farm the lakes in Bengal, before they go out a fishing: and in times of drought people repeat his name to obtain rain<sup>g</sup>.

A story of this god is contained in the *Pūdmū pooranū* to this purport:—*Ravūnū* was once carrying an *ūnadee-lingū* from *Himalūyū* to *Lūnka*<sup>h</sup>, in order that he might accomplish all his ambitious schemes against the gods: for it was the property of this stone, also called *kamū<sup>i</sup>-lingū*, to grant the worshipper all his desires, whatever they might be. *Shivū*, however, when permitting *Ravūnū* to remove this his image to *Lūnka*, made him promise, that wherever he suffered it to touch the ground, there it should remain.

<sup>f</sup> This weapon is called *pashū*, and has this property, that whomsoever it catches, it binds so fast that he can never get loose. All the gods, giants, *rakshāsūs*, &c. learn the use of this weapon.

<sup>g</sup> At the time of a drought, it is common for *bramhūns* to sit in crowds by the sides of the *Ganges*, or any other river, and address their prayers to this god. A *bramhūn* once informed me, that he remembered when *Krishnū-Chūndrū*, the raja of *Nūvū-dwēpū*, gave presents to vast multitudes of *bramhūns* thus employed; and that, in the midst of their prayers, *Vūroonū* sent a plentiful supply of rain.

<sup>h</sup> Ceylon.

<sup>i</sup> *Kamū* means desire.

When the gods saw that Ravūnū was carrying this stone to Lūnka, all the heavens were in a state of agitation: for the gods knew, that if Ravūnū could be permitted to accomplish his wishes, neither Indrū nor any other god would continue on his throne. Council after council was held, and applications made to different gods, in vain. It was at last resolved that Vūroonū should enter the belly of Ravūnū, who would thereby be compelled to set the stone down, while discharging his urine<sup>k</sup>. Vūroonū accordingly entered the belly of Ravūnū, as he was carrying the lingū on his head; and the latter soon began to feel the effects of his visit. His belly swelled prodigiously:—he proceeded however on his journey, till at last he could wait no longer. At this moment Indrū, in the form of an old bramhūn, meeting him, Ravūnū, after asking who he was, and where he was going, entreated him to hold the lingū for a short time, promising to bestow on him the greatest favours; to which the bramhūn consented, agreeing to hold the stone an hour, but no longer. Ravūnū told him he would not detain him half that time; and squatted on his hams to rid himself of Vūroonū. After he had thus sat for four hours, the bramhūn, complaining he could hold the stone no longer, threw it down—when the lower part sunk into the world of the hydras, and the top is said to be visible to this day at Voidyū-nat'hū, a place in the zillah of Beerbhoom, where the river Khūrsoo is believed to have arisen from the urine of this enemy of the gods<sup>l</sup>. Ravūnū, when he

<sup>k</sup> Ravūnū could not hold the lingū while in this act, as a person hereby becomes unclean until he has bathed. This is the strict rule of the shastrū: at present, however, should a person, in the midst of his worship, be compelled to discharge urine, he does not bathe, but only changes his clothes.

<sup>l</sup> The Hindoos do not drink the water of this river, but bathe in and drink the water of a pool there, which they have called Nūvū-gūngā, viz. the New Gūnga.

arose, and saw what had taken place, went home full of rage and disappointment : some accounts add, that he went and fought with the gods in the most furious manner.

The heaven of this god, called Vūroonū-lokū, is 800 miles in circumference, and was formed by Vishwūkūrma, the divine architect. In the centre is a grand canal of pure water. Vūroonū, and his queen Varoonē, sit on a throne of diamonds; and around them the court, among whom are Sūmoodrū, Gūnga, and other river gods and goddesses<sup>m</sup>; the twelve Adityūs, and other deities; the hydras; Oiravūtū; the doityūs; the danūvūs, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indrū and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

*A scene in the heaven of Vūroonū:—*Nimee, a king, invited Vūshisht'hū to preside as priest over the ceremonies at a sacrifice he was about to perform. Vūshisht'hū, being engaged at that time as priest to perform a sacrifice for some other king, from whom he expected very large presents, excused himself for the present; when Nimee, after using entreaty in vain, employed another sage as priest. Vūshist'hū, having concluded the sacrifice in which he was engaged, proceeded to the palace of Nimee; but hearing that the king had employed another priest, was filled with rage, and pronounced a curse on the king, by which he was reduced to ashes. Before the curse took effect, however, the king cursed Vūshisht'hū, and reduced his body also to ashes. The soul of Vūshisht'hū ascended to Brūmha, to enquire how he was to procure a body again.

<sup>m</sup> Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

Brūmha said, 'Go to the gods Vūroonū and Sōōryū.' He went, and obtained his body in the following manner: Sōōryū, captivated with the sight of Oorvūshēē, a courtesan, as she was dancing in Indrū's heaven, invited her to his house. As she was going, Vūroonū met her, and became enamoured of her also. [Here the story becomes too filthy to be written.—] From the inflamed passions of these two gods, Ūgūstyū, an eminent ascetic, was born, and Vūshisht'hū, one of the most exalted of the Hindoo saints, obtained a new body. The priests who had been employed by Nimee, fearing they should lose all employment hereafter if they suffered the king thus to perish, at the close of the sacrifice formed from the ashes a young man, to whom they gave the name of Jūnūkū; who became the father of Sēeta, the wife of Ramū.

The meaning of the name Vūroonū is, he who surrounds. —This god is also called Prūchēta, or the wise.—Pashēē, he who holds a rope.—Yadūsang-pūtec, the lord of the watery tribes.—Ūppūtec, the lord of waters,

## SECTION XI.—Yūmu.

THIS god is called the holy king, who judges the dead. His image is that of a green man, with red garments; inflamed eyes; having a crown on his head, and a flower stuck in his hair<sup>a</sup>; sitting on a buffalo, with a club in his right

<sup>a</sup> It is very common to see a flower, which has been presented to an image, stuck in the bunch of hair which the Hindoos tie behind the head. This is done under the idea that the flower has some virtue in it. Several ~~systems~~ <sup>systems</sup> prescribe this practice, and promise rewards to the person who places in his hair flowers which have been presented to his guardian deity, or to any other god.

hand. His dreadful teeth, grim aspect, and terrific shape, fill the inhabitants of the three worlds with terror.

An annual festival is held in honour of Yümū on the second day of the moon's increase in the month Kartikū, when an image of clay is made, and worshipped with the usual ceremonies for one day, and then thrown into the river. No bloody sacrifices are offered to this god.

Yümū is also worshipped at the commencement of other festivals, as one of the ten guardian deities of the earth. He presides in the South.

Every day the Hindoos offer water to Yümū, in the ceremony called tūrpūnū, as well as annually on the 14th of the month Ūgrūhayūnū, when they repeat several of his names.

At the time of other festivals the Hindoos sometimes make an image of the mother of Yümū\*, and worship it. At other times children in play make this image, and pretend to worship it.

On the first of the month Kartikū, a curious ceremony takes place in every part of Bengal:—the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree; they also plant other branches in the midst of the pit. The place being thus prepared, every morning for a month these girls, after putting on clean ap-

\* A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yümū.

parel, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yümū by the side of this small pit, repeating an incantation. Each day they put a single kouree<sup>p</sup> in an earthen pot, and at the end of the ceremony present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yümū either husbands, or sons, or happiness, and also that they may escape punishment after death.

I have heard of some Hindoos, who, rejecting the worship of other gods, worship only Yümū; alleging that their future state is to be determined only by Yümū, and that they have nothing therefore to hope or to fear from any beside him.

Yümū is judge of the dead. He is said to hold a court, in which he presides as judge, and has a person to assist him, called Chitrū-gooptū<sup>q</sup>, who keeps an account of the actions of men. A number of officers are also attached to the court, who bring the dead to be judged. If the deceased persons have been wicked, Yümū sends them to their particular hell; or if good, to some place of happiness. The poor Hindoos, at the hour of death, sometimes fancy they see Yümū's officers, in a frightful shape, coming to fetch them away.

Yümū is said to reside at Yūmalūyū, on the south side of the earth<sup>r</sup>. All souls, wherever the persons die, are sup-

<sup>p</sup> Shells from the Maldive islands, which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.

<sup>q</sup> That is, he who paints in secret; or, he who writes the fates of men in secret.

<sup>r</sup> One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.



posed to go to Yūmū in four hours and forty minutes; and a dead body cannot be burnt till that time have elapsed.

The following account of Yūmalūyū, and of Voitūrūnēē, the river to be crossed after death, is taken from the Mūhabharūtū:—After Brūmha had created the three worlds, viz. heaven, earth, and patūlū, he recollected that a place for judgment, and for the punishment of the wicked, was wanting. He therefore called Vishwūkūrma, the architect of the gods, and gave him orders to prepare a very superb palace. Opposite the south door Vishwūkūrma made four pits for the punishment of the wicked. Three other doors were reserved for the entrance of the good, that they might not see the place of punishment when they went to be judged. Brūmha, taking with him the gūndhūrvūs, the giants, &c. went to see the place, and gave it the name of Sūnjēē-vūnēē. The gūndhūrvūs asked Brūmha to give them this beautiful palace. Brūmha asked them if they were willing to inflict the punishments on the wicked: to which they replied in the negative. The giants were next about to seize the place by force; to prevent which Brūmha ordered Vishwūkūrma to form a vast trench around, and to fill it with water, which became the river Voitūrūnēē. Brūmha next ordered Ūgneē to enter the river, and the waters became hot. Having thus surrounded the hall of judgment with a river of boiling water, the creator ordered, that after death each one should be obliged to swim across. This, however, subjected the good to punishment: to prevent which it was ordained, that the offering of a black cow to a bramhūn should cool the river, and render the person's passage easy\*. It was still necessary, that some

\* I do not find that the Hindoos have any ferryman, like Charon, or boat to cross this river; though they talk of crossing it by laying hold of

one should occupy this place, and judge the dead; and Brümha assigned this work to Yümū.

The Ramayññ contains the following story about Yümū:—Soon after Gūnga came down to the earth, Yümū was very angry with the gods, as she left him nothing to do in his office of judge; all the people, however sinful, through her power ascending to heaven. His officers, in a rage, were about to give up their places, and leave him. On applying to Indrū, he advised him not to place his messengers in any situation where the wind, passing over Gūnga, blew; for that all persons touched even by the wind of this sacred river had all their sins removed, and would go to heaven<sup>†</sup>.

Many other stories are to be found in the pooranūs, some of them supposed to be related by persons who have been at Yūmalūyū: the two following are of this description.—In a certain village lived two persons of the same name; one of whom had lived out his whole time, the other had many years to live. Chitrū-gooptū, examining his register, sent Yümū's messengers to fetch the person whose appointed time was expired: the messengers went, but brought the wrong person. On re-examining his records, Chitrū-gooptū found out the mistake, and directed the officers to hasten back with the soul before the relations had burnt the body. While at Yūmalūyū, this person looked all around, and saw, in one place, the punishments

the tail of the black cow which they offered in order to obtain a safe passage. It is very common in Bengal for a herdsman to cross a river by taking hold of a cow's tail.

† Whatever the Hindoos may think of Gūnga's taking away their sins, it is acknowledged by all, that the inhabitants who live on the banks of the Ganges are the most corrupt and profligate of all the Hindoos.

inflicted on the wicked: Yümŭ's officers were chastising some, by casting them into pits of ordure; others, by throwing them into the arms of a red hot image of a woman<sup>u</sup>; others, by making their bellies immensely large, and their mouths as small as the eye of a needle; others, by feeding them with red hot balls; others, by throwing them into pits filled with devouring worms and insects, or with fire. In other places he saw those who had practised severe mortifications living in a state of the greatest magnificence; and women who had been burnt on the funeral pile, sitting with their husbands, enjoying the greatest delights. As he was coming away, he saw preparations making for the reception of some one in the highest style of grandeur, and asked the messengers who was to enjoy this. The messengers replied that it was for one of his neighbours, a very holy man, whose appointed time was nearly expired; and who, in fact, died soon afterwards.

A story very similar to this is often related of a person named Bŭlŭramŭ, of the voidyŭ cast, who lived some years ago at Choopēē, near Nŭdēya. This man, to all appearance, died; and was lying by the side of the Ganges, while his relations were collecting the wood and other materials to burn the body. Before the fire was lighted, however, the body began to move, and in a little while the dead man arose, and told his friends of his having been carried by mistake to Yŭmalŭyŭ, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yümŭ's palace.

<sup>u</sup> This instrument is used for the punishment of adulterers. When Raviñt was carrying off Sēeta by force, she reminded him, that for this crime he would have to go into the burning arms of this image after death.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations.—A rich bramhūn had only one son, who grew up to manhood, and was loved almost to distraction by his parents\*. This son, however, died in his youth, and his wife was burnt with him on the funeral pile. The father and mother were so overwhelmed with distress, that for years they refused all comfort. During this time an old servant, who had served the bramhūn many years, and had eaten of his food<sup>y</sup>, died, and, for his merit, was made one of Yūmū's officers. This man was going one day to fetch the soul of some one from the village where he had once lived, and saw his former master weeping by the side of the road for the loss of his son. Assuming his old form, he raised up his master, and endeavoured to comfort him, but in vain. He then told him, that he was become one of Yūmū's officers, on account of the merit he had obtained by serving him (the bramhūn), and eating of his food; and that now, to remove his sorrow, he would take him and shew him his son. The old man got on his back, and the officer immediately carried him to the residence of Yūmū, and shewed him his son and daughter-in-law in the greatest happiness, surrounded with every delight, playing at chess. But the son, having lost all affection for his parent, would not even look at him, though exhorted to it by his wife. He replied, that in numerous transmigrations it was very likely that this old man might

\* The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess.—They are amazed at the supposed want of affection in Europeans, who leave their parents in order to traverse foreign countries; some of them without the hope of ever seeing them again.

<sup>y</sup> It is a very meritorious action for a shōōdrū to eat the leavings of a bramhūn. Hence a shōōdrū will serve a bramhūn for rather less wages than another person.

have been *his* son again and again. The old man was so incensed, to see that his daughter-in-law had more affection for him than his own son, for whom he was dying with grief, that he desired the constable to carry him back. The old bramhūnē would not believe that her son's affections were thus alienated from them: the constable, therefore, carried her also to see him; but she met with the same treatment. They both immediately renounced their grief for a son who had lost all his filial affection, and resolved to think no more about him.

Other stories abound in the poorāṇs respecting Yāmū, some of which relate to disputes betwixt the messengers of this god and those of some other god, about the soul of a departed person, whether it shall be happy or miserable. I insert two of these stories:—When the sage Ūnimandūvyū was a child of five years old, he put a straw into the tail of a locust, and let it fly away. In advanced years, while once employed in performing religious austerities, he was seized as a thief by the officers of justice, and, as he gave no answer on his trial, the king took it for granted that he was guilty, and ordered him to be impaled. After he had been impaled four years, his body had undergone no change, and, though he appeared perfectly insensible to human objects, he was evidently alive. The king, being informed of this, was filled with astonishment, and declared that he was certainly some great ascetic, equal to one of the gods. He then immediately ordered him to be taken down; but in endeavouring to extract the wood upon which he had been impaled, it broke within his body. The sage was then suffered to depart, and, after some time, his religious abstraction was interrupted; though his mind had been so set upon his god, that neither impaling him for four years, nor breaking the stake within his body, had disturbed his

intense devotion. On awaking from this state he discovered what had been done to him, and that he had suffered all this from the hands of Yümū, for having pierced the locust when he was a child. He was exceedingly angry with Yümū for such unrighteous judgment. To punish a person for a sin committed at the age of five years, and for so small a crime to impale him for four years, was what he could not bear. He then cursed Yümū, and doomed him to be born on earth, and to take the name of Vidoorū, the son of a servant girl in the house of the mother of Védū-vyasū.—How the administration of justice in the other world was carried on after Yümū assumed human birth, this story does not relate.—What an excellent religion for a wicked man : the criminal can punish his judge !

Ūjamilū had committed the most enormous crimes, having killed cows and bramhūns, drank spirits, and lived in the practice of evil all his days. He had four sons ; the name of one was Narayūnū. In the hour of death Ūjamilū was extremely thirsty, and thus called to his son : ‘Narayūnū, Narayūnū, Narayūnū, give me some water.’ After his decease, the messengers of Yümū seized him, and were about to drag him to a place of punishment, when Vishnoo’s messengers came to rescue him. A furious battle ensued, but Vishnoo’s messengers were victorious, and carried off Ūjamilū to Voikoontū, the heaven of Vishnoo. The messengers of Yümū, enraged, returned to their master, threw their clothes and staves at his feet, and declared that they would serve him no longer, as they got nothing but disgrace in all they did. Yümū ordered Chitrū-goopṭū, the recorder, to examine his books. He did so, and reported that this Ūjamilū had been a most notorious sinner, and that it was impossible for him to reckon up his sins, they were so numerous. Yümū hastened to Voikoontū,



and demanded of Vishnoo an explanation of this affair. Vishnoo reminded him, that however wicked this man might have been, he had repeated the name Narayñũ in his last moments; and that he (Yũmũ) ought to know, that if a man, either when laughing, or by accident, or in anger, or even in derision, repeated the name of Vishnoo, he would certainly go to heaven, though, like Ūjamilũ, covered with crimes, he had not a single meritorious deed to lay in the balance against them.—This is the doctrine that is universally maintained by the great body of the Hindoos: hence, when a person in a dying situation is brought down to the river side, he is never exhorted to repentance, but is urged in his last moments to repeat the names of certain gods, as his passport to heaven. A Hindoo shopkeeper one day declared to the author, that he should live in the practice of adultery, lying, &c. till death; and that then, repeating the name of Krishnũ, he should, without difficulty, ascend to heaven. How shocking this sentiment! How dreadful this mistake!

*Description of the heaven of Yũmũ, from the Mũhabharĩtũ.* This heaven, formed by Vishwũkũrma, is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind; the climate is mild and salubrious; and each one is rewarded in kind, according to his works: thus he, who has given much away on earth, receives a far greater quantity of the same things in heaven; he who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are here heaped up into mountains<sup>2</sup>. To this heaven have been raised a great number of Hindoo kings, whose names are

<sup>2</sup> This seems to be a heaven for gluttons!

given in the Mūhabharūtū. The pleasures of this heaven are like those of Indrū-poorū: the senses are satiated with gratifications as gross as the writer of this pooranū, the licentious Vyasū, could make them.

Yūmū married Vijūyū, the daughter of Vēērū, a bram-hūn. The Bhūvishyūt pooranū contains the following story respecting this marriage:—Yūmū was so pleased with this female, on account of her having performed the Bood-hashtūmēē vrūtū, that he appeared to her, and offered her marriage. She was alarmed at the sight of this stranger, and asked him who he was. When she found it was Yūmū, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yūmū calmed her fears, and permitted her to acquaint her brother; as he would be full of distress after her departure, if he were left in ignorance. Her brother told her she was certainly mad:—‘What, to be married to Yūmū! A fine husband truly!’ She however consented, and Yūmū conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yūmū had another favourite, and would not be satisfied till he had explained to her, that his reasons for forbidding her to go southwards were, that there the wicked were punished, and that she would not be able to bear so dreadful a sight. All these warnings, however, were given in vain: while Yūmū was one day busy, she took another female or two, and went southwards, till the cries of the damned had nearly terrified her to distraction: to add to the horror of the scene, she saw her mother in torments. On her return, Yūmū found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yūmū’s delivering her mother that very day, or he should see her face no more. Yūmū declared this to be impossible; that her own bad conduct had